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ABSTRACT

Four prominent Navajo leaders evaluated Rough Rock Demonstration School by invitation of the school board. Inquiry was directed toward ascertaining the type of education Navajos desire for their children, the extent Indian culture should be included in the curriculum, and how Navajos want their schools operated. It was concluded that the student at Rough Rock is happy, is engaged in the learning process, and is interested in what he is doing. The most outstanding instruction comes from the classroom teacher although dormitory parents are also effective instructors. The parents and community are involved in school operation and activities. Areas of concern were needs for greater emphasis in teaching English, for curriculum guides in the bilingual and bicultural areas, and for follow-up evaluation of students pursuing higher education. It was concluded that Rough Rock Demonstration School has proved successful, needs continuous funding, and should be renamed and continued as a model for other Navajo community schools. (JW)

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NAVAJO EVALUATORS LOOK AT ROUGH ROCK DEMONSTRATION SCHOOL

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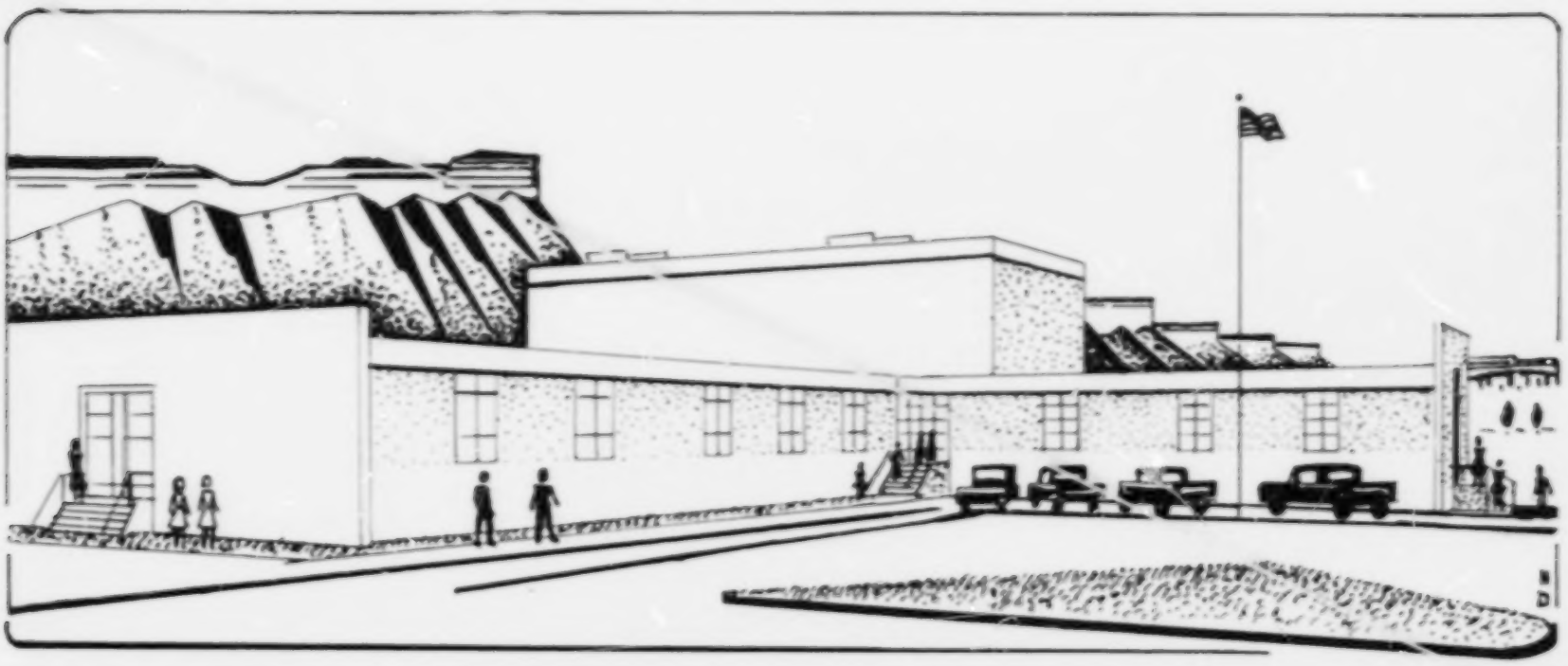

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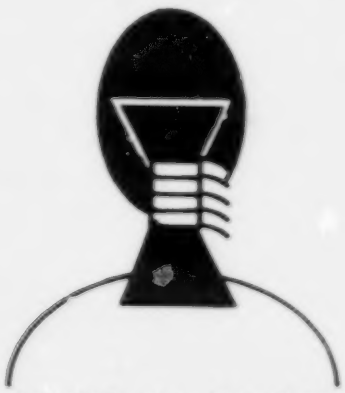

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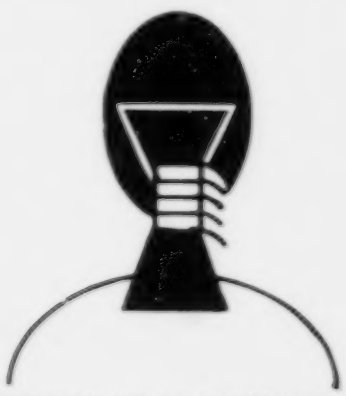

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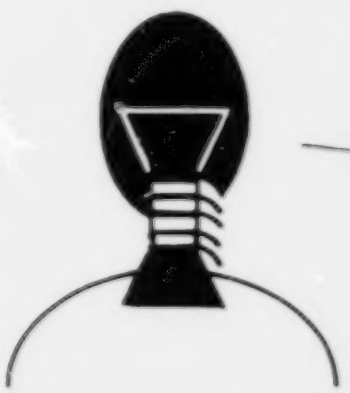

HENRY D. GATEWOOD II

JUNE 1, 1969

RC003855

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PREFACE

As members of the Board of Education at Rough Rock Demonstration School, we are always aware of the responsibility we have to share experiences, and particularly our successes, with other Indian peoples. We feel that this school has a special obligation to lead the way in making innovations in Indian education wanted by the Indian people themselves.

We have, therefore, invited four prominent Navajo leaders to come to Rough Rock, talk to the people who are actually involved in the school (both as employees and as community parents), and to summarize what they found out about it so others might know just what is being done.

Because the people doing this evaluation all spoke fluent Navajo, and indeed were all Navajos, we feel that what they have concluded can be accepted with confidence by other Navajos. We didn't want some high sounding mishmash of research terms that do nothing but add further confusion. We wanted, and received, a clear, down to earth exposition of just what these Navajo leaders think of this school: the first to ever be actually operated by a local Indian community.

Board of Education
Rough Rock Demonstration School

Teddy McCurtain
Yazzie Begay
Ashie Tsosie
Whitehair's Son
Benjamin Woody
Thomas James
John Dick

JOHN Y. BEGAYE HERBERT C. BLATCHFORD, SR. HENRY D. GATEWOOD, II SAMUEL W. BILLISON

INTRODUCTION

The Navajo Reservation encompasses an area of approximately 25,00 square miles including portions of Arizona, New Mexico, and Utah. It is estimated that there are 100,000 Navajos residing on the Reservation proper. About half of it is a warm semi-arid land, with elevation of 3,500 feet and the rest an intermediate "steppe" with middle elevations and mountains with a cold, subhumid climate up to 10,000 feet. The economic base is still largely sheep and cattle, some subsistence farming and occasionally some wage work. There is also income from natural resources such as: petroleum, lumber, uranium, and coal. Most mineral resources are leased to non-Navajo entrepreneurs. While profits from these leases go into the Tribal Treasury, few personal incomes benefit directly.

Rough Rock community is located between Kayenta and Chinle in the north central part of the vast reservation. It extends into four governmental grazing districts, which presents a cross section of highly competitive traditional leadership. Each of the districts has an elected delegate to the Navajo Tribal Council, as well as the local Navajo government on the chapter level. There are 100 chapters at which officers are elected by local people in an attempt to create local autonomy.

UTAH

COLORADO

SAN JUAN RIVER

COLORADO RIVER

ROUGH ROCK

CHINLE

LITTLE COLORADO RIVER

WINDOW ROCK

FLAGSTAFF

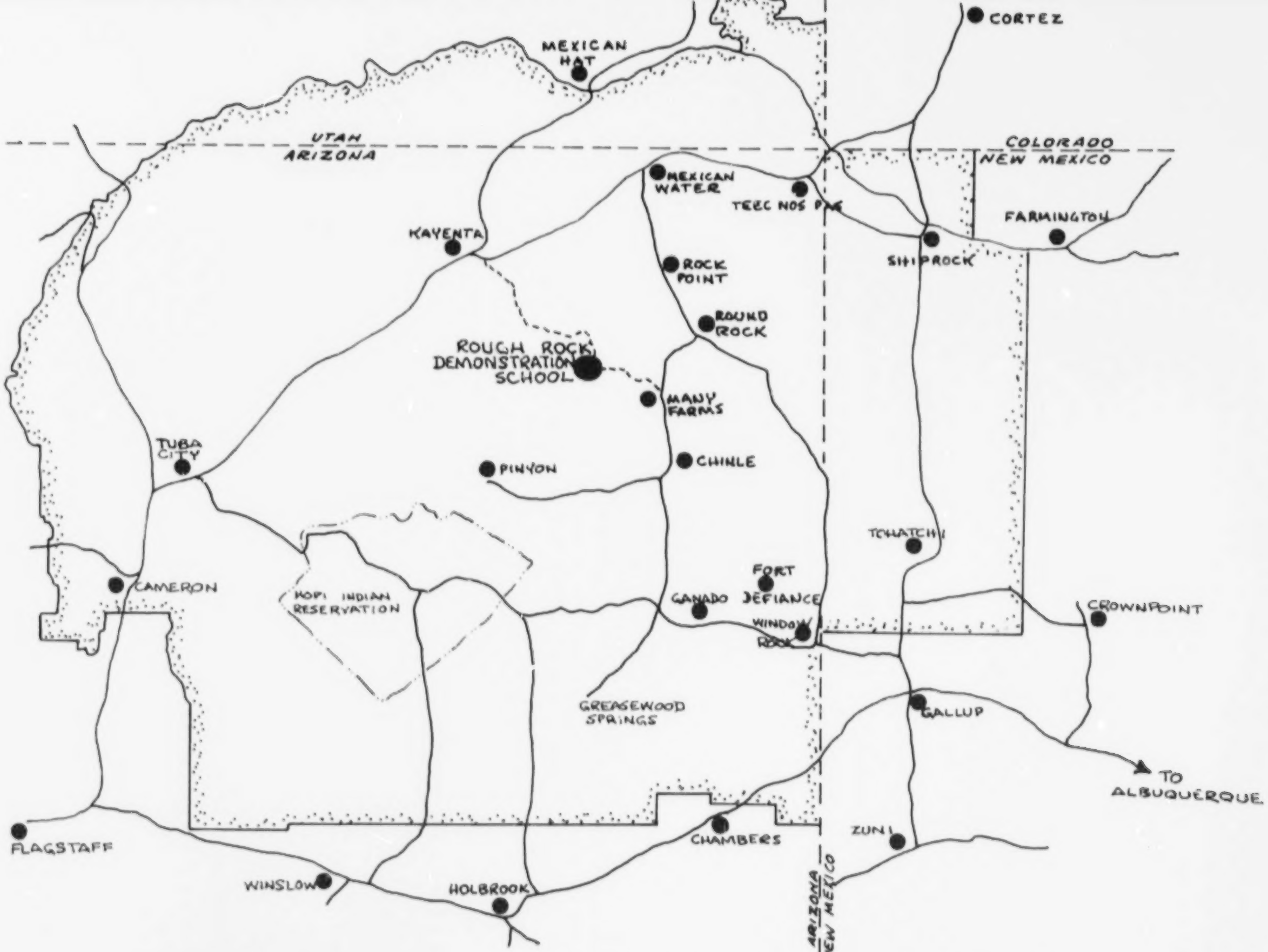
NAVAJO RES.

RIO GRANDE

ALBUQUERQUE

NEW MEXICO

ARIZONA


CORTEZ
MEXICAN HAT
UTAH
ARIZONA
COLORADO
NEW MEXICO
MEXICAN WATER
TEEC NOS POS
FARMINGTON
KAYENTA
SHIPROCK
ROCK POINT
ROUND ROCK
ROUGH ROCK DEMONSTRATION SCHOOL
MANY FARMS
TUBA CITY
PINYON
CHINLE
TOHATCHI
CAMERON
HOPI INDIAN RESERVATION
FORT DEFIANCE
GANADO
WINDOW ROCK
CROWNPOINT
GREASEWOOD SPRINGS
GALLUP
TO ALBUQUERQUE
FLAGSTAFF
CHAMBERS
ZUNI
WINSLOW
HOLBROOK
ARIZONA
NEW MEXICO

In order to meet the legal requirements by the state and federal governments, DINE, Inc., a non-profit organization, was established with a membership of three Navajo leaders to serve as an agent to receive funds and to direct the school. The members are: Allen D. Yazzie, Ned Hatathli and Guy Gorman.

Some sixty percent of Rough Rock Demonstration School students come from District 10, and 20 percent from both Districts 4 and 8.

The school is controlled and operated by a locally elected board consisting of seven members who are traditional Navajo leaders. Dillon Platero, a young Navajo, serves as the Director with 104 personnel. Eighty-five percent of the staff is Navajo. The director has had wide experience both in Navajo education and Navajo Tribal government.

There has been much local, national and international interest shown and hope expressed for the success of the local control concept as successfully developed at the Rough Rock Demonstration School. Therefore, it is the purpose of the Board of Trustees to provide an evaluation of the operation for the community, the Tribe, and the nation. This evaluation, done by members of the Navajo Tribe and using instruments comparable to those used by other educational evaluators, focused on the philosophy of education from the standpoint of the Navajo and sought to picture education as viewed by the Navajo.

The Navajo evaluators, authorized by the school board, directed their inquiry to: (1) ascertaining what type of education the Navajo desire for their children; (2) what extent Indian involvement, cultural curricula, should be included, and (3) how Navajos want their schools programmed and operated. This then can be compared with the recommendations as to the type of school Indians need.

Samuel Billison

ACKNOWLEDGEMENT

Appreciation is extended to the board of education of the Rough Rock Demonstration School, the director, staff and many parents for their full cooperation.

Mention must be made of the Navajo individuals who assisted in observation, comments, and viewing materials: Allen D. Yazzie, Rebecca Dotson, Dr. Taylor McKenzie, Paul Parrish, Eugene Bennett, Donald June and Keith June, and Ned Hatathli.

We evaluators further wish to thank Dr. Robert A. Roessel, Jr. for pertinent information regarding Rough Rock Demonstration School.

INTERPERSONAL RELATIONSHIPS ACCORDING TO NAVAJO CATEGORIES

This chapter deals with interpersonal relationships as seen in the focus of Navajo categories. The observers recorded their impressions based on a rating scale of one to five, with a strong positive presence of the given relationship being -1- and a poor status being -5-. Points were then assigned to the ratings as follows:

RATING	POINTS GIVEN
1	5
2	4
3	3
4	2
5	0

The points were then added for each category and divided by the possible points for the number of observations made to obtain a percentage figure indicative of the relative strength of the particular category considered. In this way, 90% to 100% indicates excellent, 70% to 89% indicates good, 50% to 69% indicates average, 30% to 49% indicates fair, and 0% to 29% indicates poor.

The number of observations vary for each area due to time limitations. The table below gives the number of observations made for the four areas observed:

Area	Number of Observations Made
Classrooms	10
Dormitories	5
Kitchen	4
Playground	6

Since -5- is the highest number of points that could be given for a particular area, the table below shows the total possible points for each of the four areas as related to the number of observations made:

Area	Total Possible Points
Classroom	50
Dormitory	25
Kitchen	20
Playground	30

Category I attempts to look at three relationships from the child's point of view as sensed by the observers. The three relationships are:

a) Alchini'-shii bildahozhoo (Is the child happy?)

b) Alchinish idahoo*l*'aah (Is the child learning?)

c) Alchinish yidaneeldli (Is the child interested?)

Category I — Child's Point of View
Total Points and %Success

a) Alchiniishįį bildahozhǫǫ

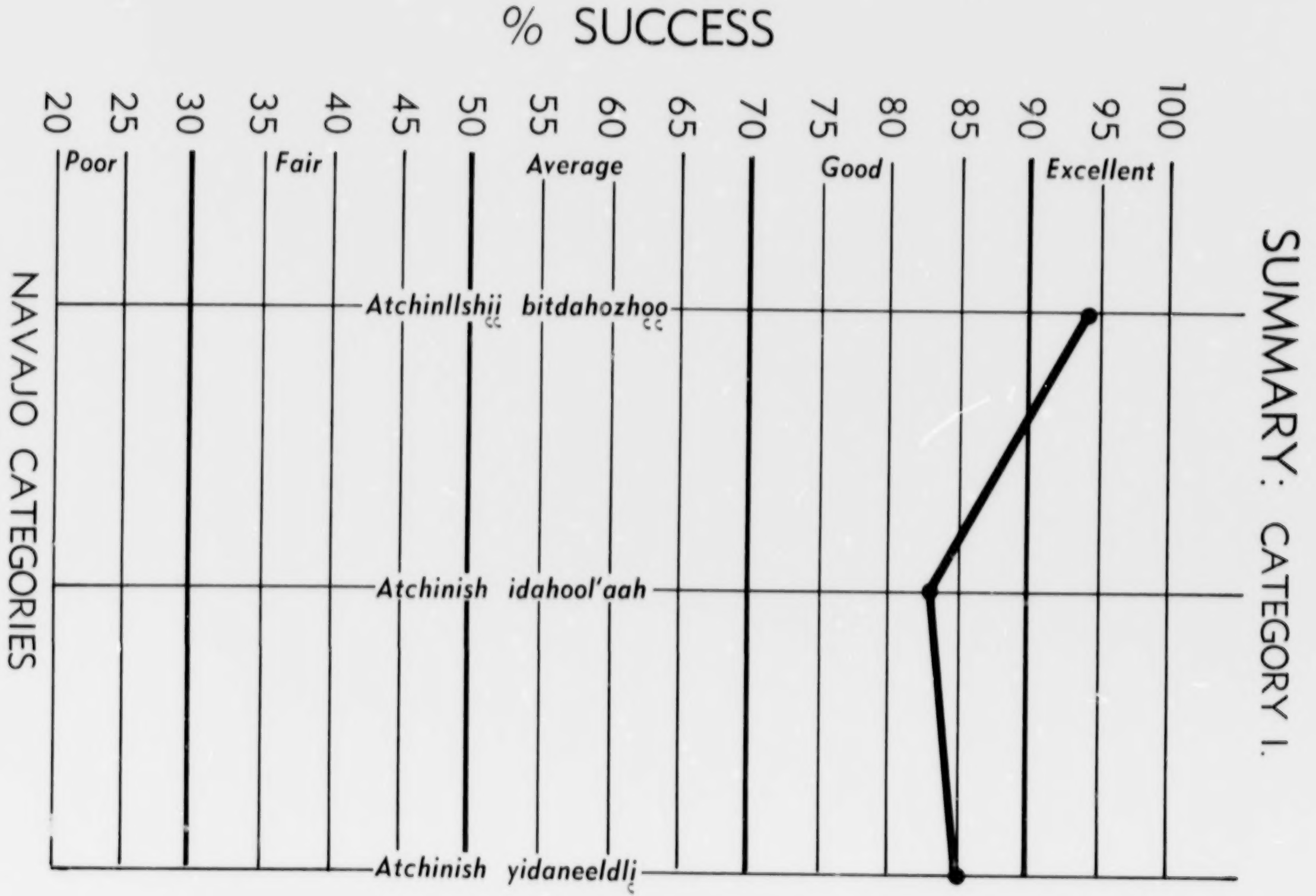
	Classrooms	Dormitories	Kitchen	Playground
No. of Observations	10	5	4	6
Total (117) Points Given	47	22	19	29
Possible T Points (125)	50	25	20	30
(94%) % Success	94% Excellent	88% Good	95% Excellent	96% Excellent
			% Success Total	94% Excellent

b) Alchinish yidahool'aah

	Classrooms	Dormitories	Kitchen	Playground
No. of Observations	9	5	4	6
Total (99) Points Given	40	17	13	29
Possible T Points (120)	45	25	20	30
(83%) % Success	88% Good	68% Average	65% Average	96% Excellent
			% Success Total	83% Good

c) Alchinish yidaneeldlį

	Classrooms	Dormitories	Kitchen	Playground
No. of Observations	10	5	4	6
Total (105) Points Given	40	19	18	28
Possible T Points (125)	50	25	20	30
(85%) % Success	80% Good	76% Average	90% Excellent	93% Excellent
			% Success Total	85% Good


% SUCCESS
20
25
30
35
40
45
50
55
60
65
70
75
80
85
90
95
100
Poor
Fair
Average
Good
Excellent
Atchinllshii
bitdahozhoo
Atchinish idahool'aah
Atchinish yidaneeldlį
NAVAJO CATEGORIES
SUMMARY: CATEGORY I.

Category II, Haash Yitao alchini nida bidi'ni tin, refers to the effectiveness and propriety of the instruction the children are getting.

Category II — Hash yit'ao alchini nida bidi'nitin
Total Points and % Success

	Teacher	Classroom Parent	Dorm Aides	Dorm Parents
No. of Observations	10	5	4	4
Total Points Given (100)	47	22	14	17
Possible Points (115)	50	25	20	20
% Success (86%)	94	88%	70%	85%
			% Success Total	86% Good

Category III deals with specific interpersonal relationships (named in the findings below) on the basis of the four Navajo categories:

a) Ahidadineelna (Rapport with one another)

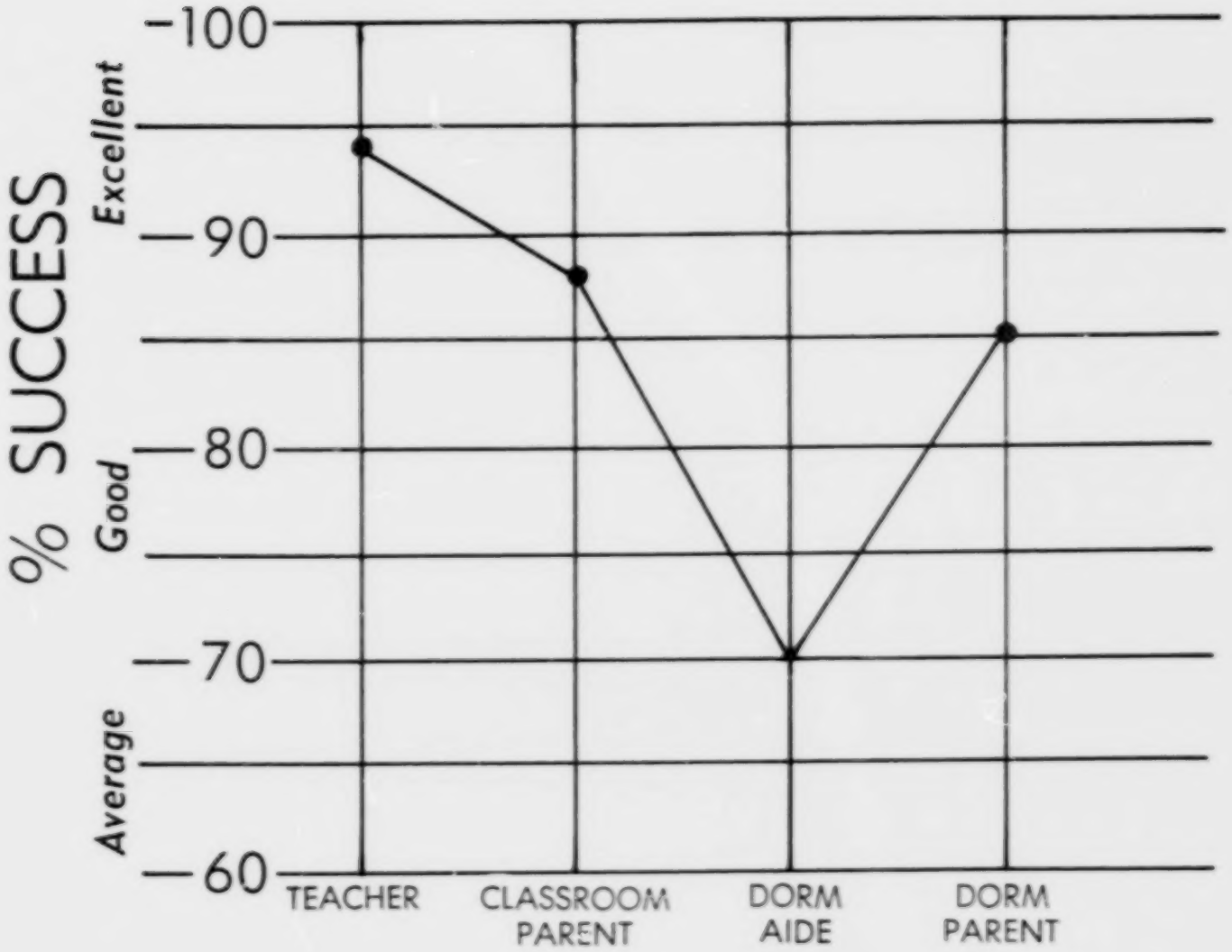
b) Ahidanildin (Continuing process of adjustment)

c) La'at'eehgo alhaa nitsidakees (Think well of each other)

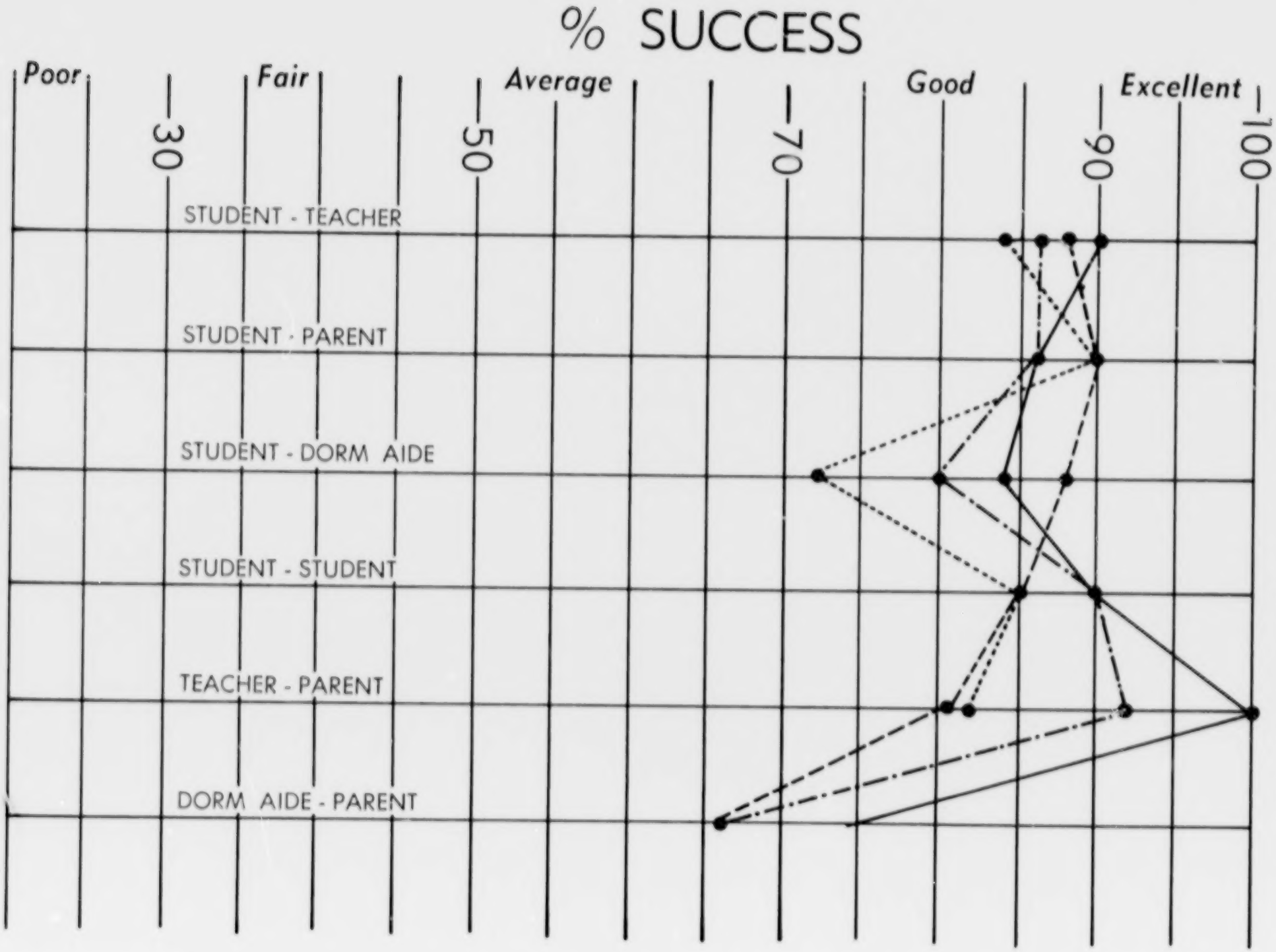
d) Alk'i da'di yiitiih (Communicate with each other with rapport)

The tables and summary which follow are the data which were gathered.

SUMMARY: CATEGORY II.



Hash yit'ao atchini nida bidi'nitin?



KEY

——— *Ahidandínéelná*

—·—·— *Ahidanildin*

····· *Ya'at'eegho athaa nitsida kees*

– – – – – *Atk'i da'di yiitiih*

CATEGORY III - Interpersonal Relationships

TOTAL POINTS AND % SUCCESS

RELATIONSHIP		PERSONS INVOLVED: STUDENT & TEACHER	STUDENT & PARENT	STUDENT & DORM AIDE	STUDENT & STUDENT	TEACHER & PARENT	DORM AIDE & PARENT
Ahidandíéélná'	No. of Observations: 37	10	6	5	8	5	3
	Total Points Given: 164	45	26	21	36	25	11
	Possible Points: 185	50	30	25	40	25	15
	Per cent Success: 88%	90%	86%	84%	90%	100%	74%
Ahidaniídlin	No. Obs.: 37	10	6	5	8	5	3
	T. P. G.: 158	43	26	20	36	23	10
	P. P.: 185	50	30	25	40	25	15
	% S.: 86%	86%	86%	80%	90%	92%	66%
Ya'at'eegho athaa nitsidaakees	No. Obs.: 37	10	6	5	8	5	3
	T. P. G.: 154	42	27	18	34	23	10
	P. P.: 185	50	30	25	40	25	15
	% S.: 83%	84%	90%	72%	85%	82%	66%
Atk'i dadi yitíík	No. Obs.: 36	10	6	5	7	5	3
	T. P. G.: 155	44	27	22	30	22	10
	P. P.: 180	50	30	25	35	25	15
	% S.: 86%	88%	90%	88%	85%	81%	66%
TOTALS ▶		87% GOOD	88% GOOD	81% GOOD	87% GOOD	93% EXCELLENT	68% AVERAGE

% SUCCESS IN ALL FOUR RELATIONSHIPS COMBINED - 85%

Conclusions from the data

For the three aspects considered in Category I (children) the child at Round Rock is happy, engaged in the learning process, and interested in what he is doing. All three of these aspects appear in the data at substantially better-than-average levels, particularly the child's happiness. There is no severe drop in his interest or involvement in learning.

These findings confirm what we sensed throughout the school on the occasion of our visits.

In Category II (instruction) as one might expect, the most outstanding instruction is coming from the classroom teacher.

Teacher, Teacher-Aide and student work closely together . . .

It is interesting to note that both classroom and dormitory parents are also effective instructors. Of all those considered, the dormitory aide is the least effective but not ineffective. Considering the difference in education between the teachers and the dorm aides, classroom and dorm parents, the latter three are doing an excellent job.

It is also interesting to note, drawing from Category III (relationships), that the children and dorm aides relate to each other at generally lower levels than in other relationships. This tendency extends to the dorm aide-parent relationship as well.

As far as the remaining relationships in Category III are concerned, they all appear to be operating at good to excellent levels. It is encouraging to note that even the lowest level relationships are operating within a healthy range.

Recommendations

Based on the analysis of the information compiled from observation, we feel the following recommendations are in order:

(1) That every effort should be made to both maintain and improve the excellent mental atmosphere prevailing at Rough Rock Demonstration School.

(2) That more time be spent with in-service training for dormitory aides, with particular attention to improving their relationship to both children and parents. An analysis should begin immediately to determine what causes are operating to depress these relationships in comparison to the others. Training should be designed to remove these factors as much as possible.

(3) That present staff be encouraged to return annually to Rough Rock so that the children and community are able to fully benefit by the improvements these people can make given a longer experience at the school.

BOARD, ADMINISTRATION AND STAFF RELATIONSHIP

This chapter deals specifically with relationship of the school board to the staff and the administration. It must be recognized that the seven members of the school board are all members by virtue of community election. With the Rough Rock community which the school serves extending into four grazing districts, this presents a cross section of leadership, and is usually highly competitive. Each district has its own representative in the Navajo Tribal Council, the governing body for the Navajo Tribe. (Sixty percent of the students come from District 10, and twenty percent from both Districts 4 and 8.)

The following questions served to direct the evaluation and will serve as the basis for much of the discussion:

(1) Is there any conflict between the board and the administrator?

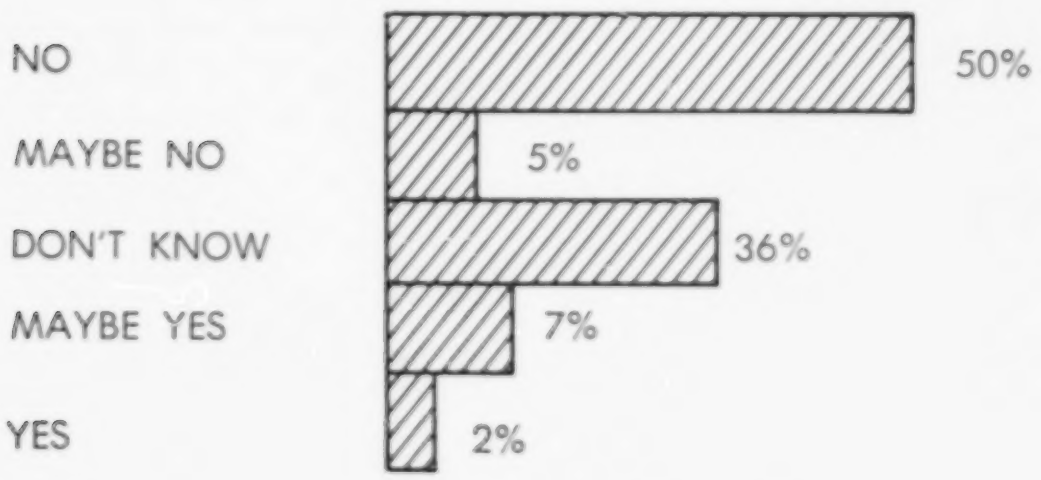
(2) Do you understand the policies of the board?

(3) Do you feel a Navajo should be the administrator of this school?

(4) Do we need more Navajo operated schools?

PRESENTATION OF FINDINGS

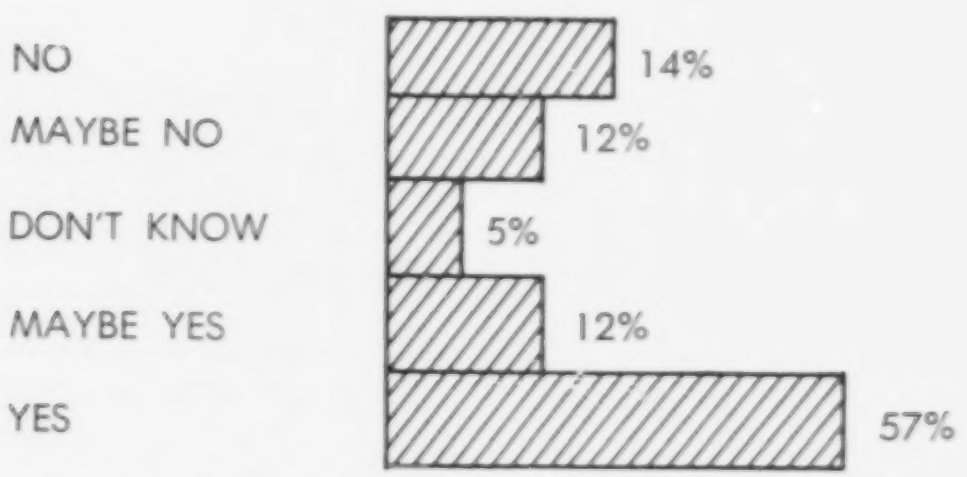
1. IS THERE ANY CONFLICT BETWEEN THE BOARD AND THE ADMINISTRATOR?



According to the calculated tabulation of percentage exactly fifty percent responded NO, followed by nearly five percent MAYBE NO answers. Approximately thirty-six percent stated the answer DON'T KNOW. Significantly then there are ninety percent who indicated that there were no noticeable conflicts between the school board and the administrator.

The majority of those interviewed firmly believe that every indication points to harmony and cooperation on the part of the board and that the administration in turn carries out the wishes of the board. The two work together.

2. DO YOU UNDERSTAND THE POLICY OF THE BOARD?

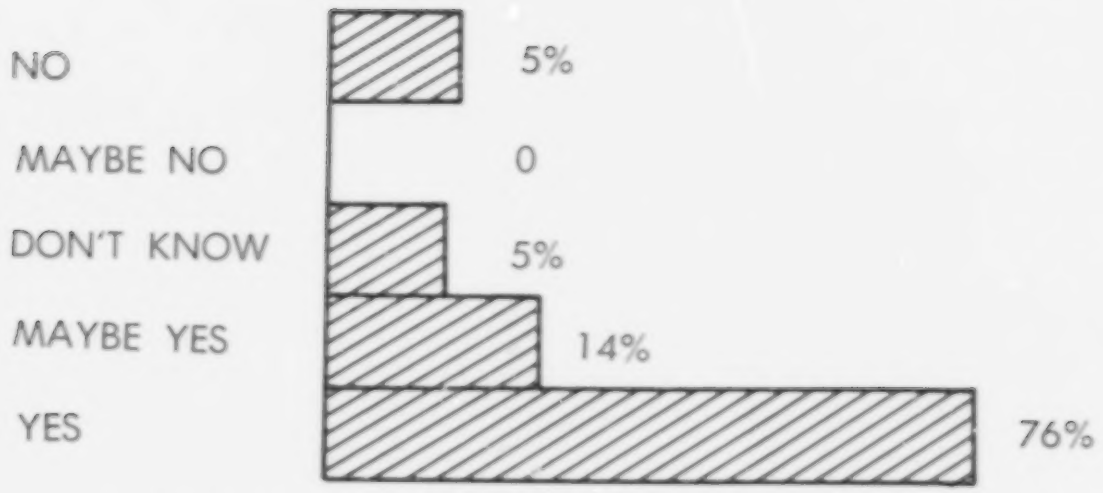


Some fifty-seven percent answered YES, and twelve percent with responses of MAYBE YES. The combination of the two making it at sixty-nine percent who definitely had sufficient understanding of the board's policy. More than thirty percent did not have knowledge or have not taken the initiative to read the policy of the board. It must be noted that less than half of the total number interviewed were professional people.

The concensus of opinion is that each employee is given a copy of the policy and urged to read and understand them thoroughly. It is also noted that those who do not read fluently stated that they know the part that pertains to their position, and do not know the rest of the policy. Those who do not speak or read English replied that they did not understand the policy because no one had explained it to them.

It is apparent that the members of the school board have been very successful in explaining the policy at chapter meetings in the area served by the school.

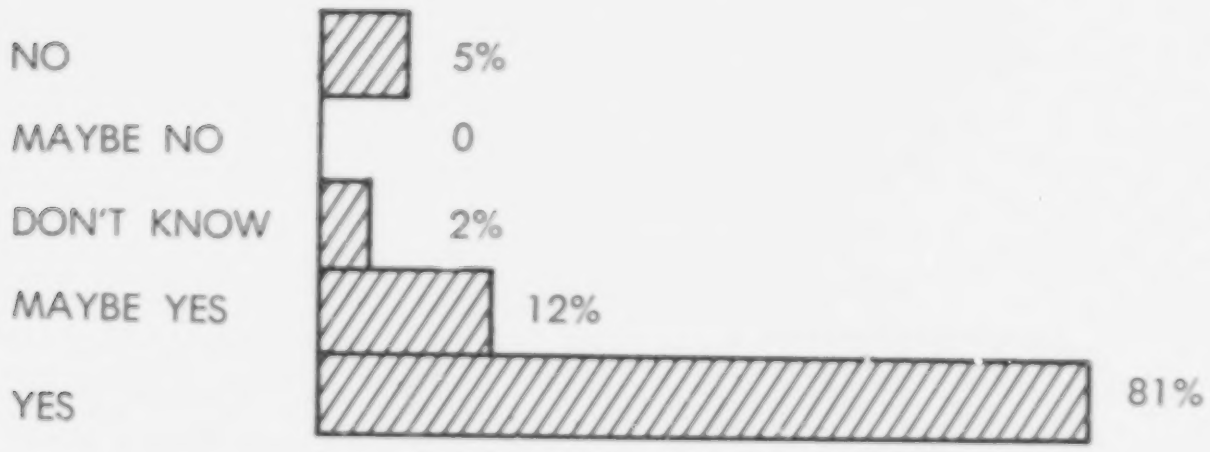
3. DO YOU FEEL A NAVAJO SHOULD BE THE ADMINISTRATOR OF THIS SCHOOL?



Definite answers of YES were given by seventy-six percent of the respondents, supported by an additional fourteen percent answering MAYBE YES making it a combined ninety percent strongly favoring a Navajo administrator. Some five percent were opposed who indicated an anglo should also be considered to administer the program. Five percent responded I DON'T KNOW.

Some of the positive criteria given to support their answers were that a Navajo readily understands the culture, problems, and the method of relating to the Navajo people. This they claim would result in flexibility of program to meet the needs of the students, employees, and parents. The majority of the responses felt that an administrator must be qualified. Most of them felt that for a non-Indian there would be problems of interpreting, and less understanding of the predominant culture on the reservation, and thus the people would tend to misunderstand the interpretation.

4. DO WE NEED MORE NAVAJO OPERATED SCHOOLS?



An overwhelming eighty-one percent gave a definite affirmative answer with another twelve percent with a MAYBE YES reply. A combined ninety-three percent highly favored that more community schools be operated by local Navajo people. Only five percent said NO. Two percent replied DON'T KNOW.

In support of the above answers, it has been affirmed that the concept of local control of schools should be extended to all schools on the Navajo, as well as other Indian reservations, in part because they are isolated. It offers opportunity for employment to both uneducated and educated local Indians. It becomes evident that the Navajo is highly interested in education. After some involvement by the parents they tend to understand the purpose and encourage their children, whereby the children become interested and happy, because they sense the awareness by the parents of the benefits of formal education.

Child and Teacher both learn together from a parent about Navajo uses for local plants . . .

On the negative side those interviewed felt that the majority of the population still do not know that the concept of local control is being successfully demonstrated at Rough Rock. There is a need to inform them that the Navajo needs to work harder to realize this all important concept of controlling the school in their own communities.

It is a combination of a rejection of Bureau of Indian Affairs controlled school and a feeling for self-determination on the part of the Navajo.

CUMULATIVE FINDINGS

	NO	MAYBE NO	DON'T KNOW	MAYBE YES	YES
1	50.00 (21)	4.76 (2)	35.71 (15)	7.14 (3)	2.38 (1)
2	14.28 (6)	11.90 (5)	4.76 (2)	11.90 (5)	57.14 (24)
3	4.76 (2)	-0- (0)	4.76 (2)	14.28 (6)	76.19 (32)
4	4.76 (2)	-0- (0)	2.38 (1)	11.90 (5)	80.95 (34)

a) Numerals represent percentage of the total number of responses.

b) The numbers in parentheses indicate the number of responses for each block.

c) Forty-two people answered the four standard questions.

Conclusion and Recommendations

In conclusion, the author believes the concept of local control needs a fair chance. It should permit the Navajo people to demonstrate the ability to plan and operate their own schools with the unbiased support of the Bureau of Indian Affairs, the Congress, the general public, and the Navajo people.

The foregoing conclusion must be supported by adequate funds on a long range basis. As promised by the Treaty of 1868, continuance of federal funds is essential since the only change anticipated is that from Washington control to local control.

The following are some of the recommendations, but must not necessarily be limited to these:

(1) Continue operation of the Rough Rock Demonstration School under the control of a locally elected board. Senator Walter Mondale (D-Minn), stated recently: "Local control is the answer. Don't let anyone kid you, there's no substitute for home rule. No one can operate a school better than the parents and other residents who have a vested interest in its success."

(2) The continuance of a qualified Navajo director to head the operation of the Rough Rock School. On the basis of this

proven leadership, other qualified Navajos be hired to head other community schools. This has been highly supported by a recent long range funding by the Bureau of Indian Affairs approval letter dated March 27, 1969.

(3) That qualified Navajo and non-Navajo teachers be utilized to the fullest extent with proper training and orientation. That in-service or additional academic training be programmed for the summer months, to keep staff at the highest level of efficiency.

(4) It is highly recommended that the Navajo Tribe set up a definite education philosophy by legislation so that schools will have an opportunity to program curricula in accordance with the wishes of the tribe as expressed through their Tribal Council.

(5) That the Navajo Tribal Council plan several more schools to operate under the same philosophy of the Rough Rock Demonstration School, with emphasis on local community control. These schools should be planned immediately. The Indian Agent of the Area Office, Mr. Graham Holmes, at a recent educational conference in Many Farms, Arizona, stated: "The BIA is prepared to move as fast as you want us to move on the matter of instituting a Navajo controlled school system." We believe the Rough Rock Demonstration School has been a successful model and that it has proven the Navajos are ready to educate themselves.

(6) Rough Rock Demonstration School needs permanent funding as does any other established institution with flexible funding for pilot and experimental programs under community local control. These pilot and experimental programs must accord with the needs of children in the future.

SCHOOL-COMMUNITY RELATIONS

The Navajo controlled school board at Rough Rock Demonstration School wanted an evaluation of the school so they would know the strengths and weaknesses in operating this school.

Upon arrival at the school on Monday, March 24, 1969, the school board came together to meet with the evaluation team they had selected and whom they chose to be a Navajo evaluation team. This writer was the first to meet with the Board and listen to the aims they had in mind.

The Board was asked to make clear what the evaluation was to be used for. In response to this question, several of the board members reiterated the same answer. The fact of being a demonstration school, the school has attracted many non-Navajo evaluators. The board has witnessed these evaluators to be spending most of their time with the people with whom they can best communicate. The fact that most of the Navajo staff members find it uneasy to communicate in the English language means these staff members were not questioned equally along with the non-Navajo staff. It is the wish of the board to counter-balance this result by having a team of Navajo evaluators who know school operation and who can communicate in Navajo. This is in no way wanting to be antagonistic, but wanting to be as fair as possible to the school, to the workers and to the people of the community. It is apparent that the school board knows the affect of a one-sided evaluation.

The one point that seems to say the most in terms of fair play was that instead of one person doing all the evaluation, the board chose to have a team of evaluators to make an evaluation of the different parts of the school operation. The members of the school board were in consensus of the fact that an honest test should be made to inform not only the school, the board, and the community of its advantages or disadvantages, but other Navajo communities, the Tribal Council, and other tribes who may want to operate their own schools.

It was apparent from the very start that what the school board was sincerely asking for was a humanistic evaluation which could tell them what they could do to improve the Navajo operated school. They are aware of all the statistical reports, but this is not the "Navajo Way" of testing whether this school would be good for other communities or not. If another community decided to operate its own school, the school system would have to address itself to the community in terms of what it understood of education.

A list of questions was presented to the evaluation team which were as follows: Do Navajos want a school controlled by the local people, or do they want it controlled by professional educators? Do they (Navajos) want to be involved in the school, or do they want to leave education up to the BIA and other professionals? Do Navajo people want their children to learn their culture and language in school and learn to be proud of their Navajo heritage? Do the Navajo people prefer, where possible, to have their schools administered by Navajos? Do the Navajo people prefer qualified Navajo teachers for the children? Where do Navajos want their schools located? Do the Navajo people want the local people to be given preference for all the jobs at the school?

In regards to the specific questions on community-school relations the board presented the evaluation team with the following questions: How much do the local people support the community program? How much does the community know about the school? How much are local people involved in the school? Do they feel it is their school? Do they feel the school is sincerely trying to help the community with some of its problems? Do they feel that there are ways in which the school has helped the community?

While keeping in mind the oral instructions of the school board members and the questions they had arrived at through their different board meetings, the evaluation team set out to devise a questionnaire which would try to bring out the information that was needed by all concerned. In order for the team to gain a perspective of the aims of the community and school, the evaluators asked for a summary of the original goals. They were given the following broad general goals: (1) the school should be under the control of the local community, (2) the school should provide bilingual and bicultural education, (3) the school should provide as good an education as any other school in academic subjects and (4) the school should provide community school education.

In making a summary review of all wants and wishes — both original and present — the team went into discussion of questions that may be entered into a questionnaire. After some discussion, it was decided that there were four categories of information that should be kept in mind throughout the evaluation. These categories included: (1) What powers influence education at Rough Rock? (2) What is communication like at Rough Rock? (3) What are the policies that keep Rough Rock in operation? (4) What is being done to follow-up these policies?

Accordingly, in going to the people to be interviewed and drawing from them the answers that the school board wanted, several questions were devised to draw out the understandings, aims, and realities of school to community and community to school relationships. These questions were as follows: Is the community in control of the school? Is the school educating the community? Do you want the community in control of the school? Is it better for the child to be in dormitories or at home?

In further discussing the approach to the interviews, the team decided upon using elaborating questions to clarify the main questions and making a full attempt at getting as much expression as possible from a majority of people involved with the school. It was also decided that all of the Navajo teachers should be interviewed in addition to a random sampling of non-Navajo teachers. It was anticipated that community people who were hired to be dormitory and teacher aides would bring out the expression of the community at large. It was hoped that if there was enough time, the evaluators would interview people in the community. But as the time passed, it became very apparent that there would be no time for field interviews. Many of the Navajo staff who work at the school are residents of the local community.

Many Navajo [illegible] f members are from the local community . . .

The answers we received to the questionnaire made it apparent that they were expressing the general consensus of the community. One obvious understanding is that the school district serves three different grazing areas. The grazing areas were artificial lines drawn over Navajo territory to make it easier for the Bureau of Indian Affairs to administer grazing regulations. These lines have become lines of social demarkation as well. A very specific effort has been made to get these three social areas involved in the school by giving each area some representation on the school board. The grazing areas involved are District 4, District 10, and District 8. Although the larger community has adapted to living with these imposed lines which might have been at one time or another a point of controversy, it is apparent that there is yet much work ahead in community development to bring the school district into solidarity.

Forty persons were interviewed during the course of the week. All the people who responded gave additional comments to clarify their responses. In searching through the answers, it is necessary for the reader to be aware that there are many different opinions that need to be taken into consideration. In order for a Navajo speaker to answer a specific question, it is necessary for that person to put the question in a world view perspective before he can satisfactorily answer the intent of the question. It is for this reason that we will have more answers than the number of people interviewed. Answers are in parentheses.

In answering the question: "Is the community in control of the school?", we had the following responses: Yes (9), through their wishes (2), through their interests (4), by request (1), through parental help (2), by community people being around (3), through school-community meetings (2), they exercise control (2), through being educated (1), through committees (1), through school board members (7), by representing three grazing districts (3), by approval (1), we like it this way (3), we have indirect control (1), there is not total control (2), in some instances (1), I hear it is so (4), I don't know (2), and I don't think so (2). The strongest point in favor of community control is that the community is definitely in control, and control through representation on the school board. The next emphasis is obvious in the fact control is understood in the community. A deeper insight into community control of the school is that there is an interest in school control. The fact that three grazing districts are represented indicates that there is control through representation, and a stronger indication of agreement that there is control

although the people may not be directly involved. It is very much evident that most of the answers are positively in favor of community control.

In answering the question, "Is the school educating the community?", the following responses were received: Yes (10), there is a feeling of involvement (2), we work together (3), the school tries (1), through parent-teacher conference (1), through community school meetings (7), through working at the school (10), through adult education (12), there are communication difficulties (1), it is not happening to me (1), I don't know (2), I don't think so (1), and no (2).

The strongest answer received to this question is that the adult education program is accomplishing this goal. The fact that local people have been hired as dormitory and teacher aides is a strong factor in educating the community. Monthly community school meetings have a great deal to add to community education. An unequivocal "yes" in the fact of community education is very much apparent. There is also indication that the Navajo aim toward harmonious goals is still very strong, and that there is a positive feeling of involvement in school affairs. Again the community people have indicated an over-whelmingly positive attitude toward school to community and community to school relations.

The question, "Do you want the community in control of the school?", produced the following answers: Yes (12), it helps to unify the community (1), parents should have a voice in education (2), it makes the parents responsible (1), it is good that way (2), students need to function in a community (1), let the administration run the school (2), there are less discipline problems (1), there is cooperative school control (2), if community politics are kept out (1), equal employment is needed (1), nepotism needs to be corrected (1), not total control (1), I don't know (4).

The overall indicator in favor of community control is an emphatic "yes". Additional support for this response is the opinion that parents should have a voice, and that it is a good way for education in the community. Two thirds of the responses seem to favor community control of the school. There are some negative responses which will be considered in making recommendations.

A community member takes advantage of practical education by working in dormitory . . .

The question, "Is it better for the child to be in a dormitory or at home?", received the following answers: home, there is parental love (13), home, if roads were good (12), we need good roads and buses (10), home, dormitories alienate the child (2), dormitories, they have all they need (6), home, if they are like dormitories (1), dormitories, parents are too liberal (4), schools were built for dormitories (2), home for youngest children (2), it is up to the parents (3), home, it makes parents responsible (1), dormitories, to keep children clean (4), dormitories, there will be poor attendance (5), dormitories, if there are poor homes (3), dormitories are second best (4), dormitories, a bus trip is tiring (2), dormitories, if children are home on weekends (1), dormitories hold back student action (1), dormitories, just for the older ones (1).

The overwhelming wish of the school and community at Rough Rock is to have the children go to school from home. The next largest answers the need for good roads in order to keep the children at home. There are some mixed feelings about the benefits the home has to offer, and this would indicate that more time needs to lapse before the question can be fully answered. The confusion on this point says that most of the parents have been educated in dormitory life, and that they do not know nor have they experienced a better system. This may also show that the confidence of parents needed to keep the children at home has not risen sufficiently to make a full evaluation of the question at this time. The overall response to this question tells us that the community is very much in favor of a public attendance system rather than an institutional attendance system.

It was fortunate that at the time of the evaluation and interviewing, a delegation from Kaibeto, Arizona had come to make observations of the Rough Rock School so that they may return to their own area to find some aims and goals to work toward based on their observations. Their comments which point to school-community relations were very much in favor of community control of the school. These are the quotations which make their opinions self-evident: "We should teach our children ourselves . . . So they will know (identify) who they are . . . They will try harder for an education beyond high school . . . We wish we had this kind of program for our community . . . This program should be in other communities . . . These people are friendly; they joke with us and we are happy . . . The Navajo crafts are not being forgotten here . . . We, the school board, will join the community action committee to add Navajo culture to the school curriculum . . . We will go to the Kaibeto Chapter for their approval . . . This will all be presented to the principal . . . The community has to encourage its children to go beyond high school for an education . . . If there are obstacles, we will ask for a reason the government would stop something we want . . . We will go on with our program very slowly so that we will not make mistakes."

In the additional comments from the people who were interviewed, we had the following opinions: "There should be a lot more (money) involvement . . . Others interview a couple of people and make a judgment . . . We want good schools for our children . . . We

must think of our young . . . Treaties have promised us schools . . . We would like to improve this school and make it a high school . . . School is home for student, teacher, and community . . . Teachers make the community outstanding . . . Navajos and other Indians have the interest to help improve education . . . Rough Rock school proves there is interest in education . . . Navajo education can do nothing but improve the welfare of the tribe."

Conclusions and Recommendations

(1) The above observations and comments tell us that the people involved and the people who have witnessed the operation of the school are almost in total agreement with what they have sensed and observed. It looks as though we have reached a peak of harmonious agreement. The most outstanding points that these observations and comments have in common is the fact that there should be Navajo education for Navajo children. They are in agreement that Navajo education should not stop with an elementary school. To the people who are involved, and to the people who have come to observe, they all want a high school education for their children. But beyond this, they want the children to reach: reach for higher education. They agree that the school should be a focal point in the community. They are telling us that if there is a Navajo school, the people would be friendly, they would joke, they would be happy. All people want good schools for their children and the Navajos are no different.

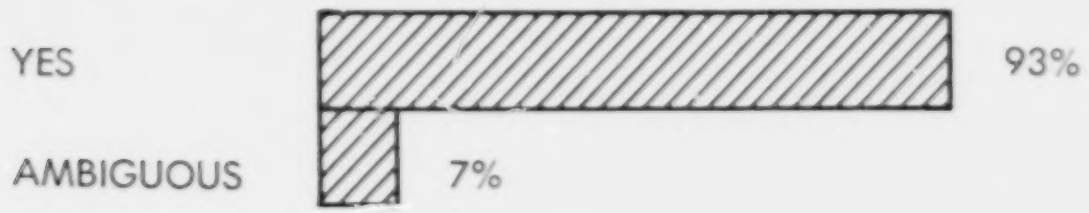
The Navajo people are interested in education and they are willing to take on the responsibility as school board members as well as workers and staff. All of these people are telling us that they know what is good education against what is not good education. They are not saying that Navajo children are all getting not good education, but what they have at Rough Rock is better education.

(2) It is better education in the sense that people are involved. It is better education because they are thinking in terms of the total community. It is better education in the sense that teachers and pupils have met on common grounds. It is better education because people can serve freely through the wishes of the community. And what they have said, collectively, is that community education and tribal education

are what there is to be desired. Community education is what Navajos as well as other tribes are working to get. Community education is what communities desire. Community education is a factor in keeping the community together. It is a system that binds people together — much stronger. It is an ideal most looked for but most rarely achieved. But at Rough Rock it is being achieved.

SCHOOL PROGRAM AND CURRICULUM IN RELATIONSHIP WITH BOARD, ADMINISTRATION AND STAFF

1. IS THE SCHOOL PROVIDING BILINGUAL AND BICULTURAL EDUCATION?



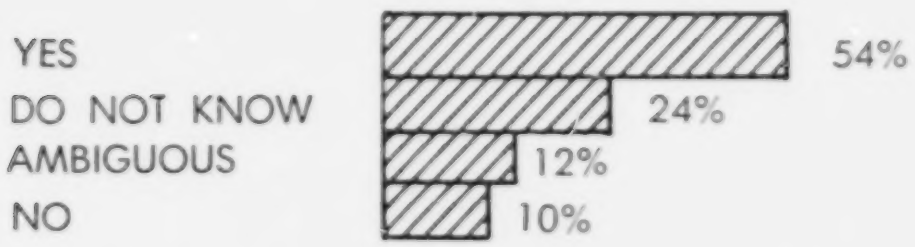
An overwhelming ninety-three percent of those interviewed believed the Rough Rock Demonstration School is providing bilingual and bicultural education and those interviewed appear to be generally pleased with this program.

Some qualified their answers indicating a need for formal goals and specific guide lines for reaching these goals. It is also noted that some of those teaching in the program express a desire for more materials to teach the Navajo culture.

In the elaboration of responses the question arises, "Is there emphasis on the teaching of the English language?"

The bilingual and bicultural education provided by the school is a reflection of the concern and interest of the Navajo parents and Navajo people.

2. IS THE SCHOOL PROVIDING AS GOOD OR BETTER EDUCATION AS OTHER SCHOOLS?

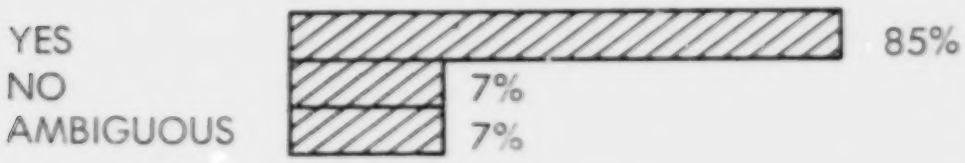


Fifty-four percent responded they believed the school provided as good or better education as other schools. Twenty-four percent of those interviewed stated they did not know, the majority of this latter group were unable to make a comparison because of unfamiliarity with other schools.

The response of twelve percent of those interviewed was ambiguous and the remaining ten percent appeared to feel that other schools were providing education as good or better than Rough Rock.

Elaboration of some answers indicated a desire to have a professional academic evaluation and results compared.

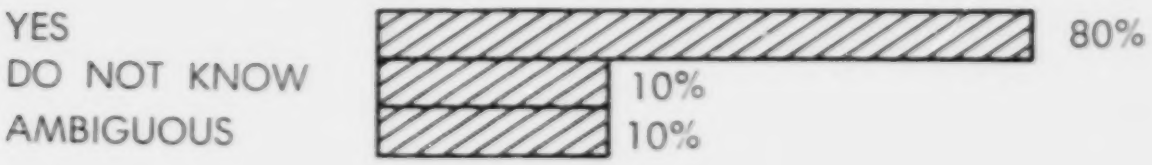
3. WOULD YOU LIKE YOUR CHILD TO READ AND WRITE TWO LANGUAGES?



The majority of the eighty-five percent interviewed answered positively and expressed delight that the students had the opportunity for learning to read and write two languages.

Only one response was an unqualified "no" and the remaining answers ranged from suggestions of more emphasis on the English language, less concentration spent in this area and the desire in having the child learn to read, write and speak English and learning to only "speak" the Navajo language.

4. DO THE CHILDREN ENJOY LEARNING TO READ AND WRITE THE TWO LANGUAGES?



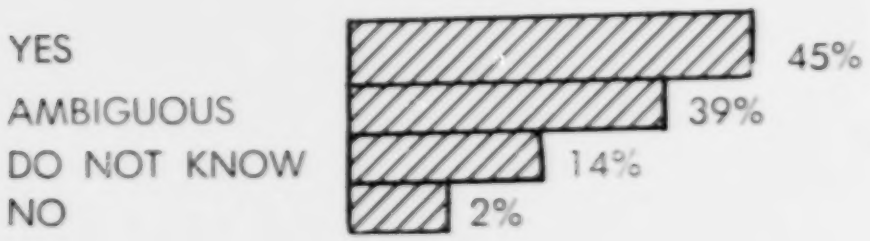
One of the general principles of education is that people must have a feeling of security, a feeling of confidence, they have to have a polished self-finish and if they lack these feelings, characteristics and attributes, then they are neither contributing citizens nor are they going to reach their full potential. One of the ways the Navajo child can identify himself is through the ability to read the language, speak the language, write the language, know the history and be proud of it. To deny him this opportunity is the height of stupidity.

Securing a positive Navajo identity through learning to read and write Navajo . . .

Eighty percent of the responses were an enthusiastic "yes", the remainder were equally divided between not knowing or giving such ambiguous answers that the responses could not be definitely interpreted.

In this area as in others in these findings is expressed the feeling that the child is happy in the environment provided by the school.

5. ARE THE TEACHERS TEACHING AS YOU WOULD LIKE YOUR CHILD TO BE TAUGHT?



Responses of those interviewed appear to have a humanistic approach, realizing the strengths and weaknesses in teachers.

IN CONCLUSION

The most outstanding characteristics are the traits of self-pacing, interaction, presentation of instructional sequences based on prior responses and available past information, diagnosis of weaknesses in skills and abilities to employ appropriate different media for basic and remedial sequences.

Based on this study it is evident that the parents and community are involved and know what is going on in their school. There is a feeling of great pride in the people — pride in what they are doing for their community, pride in what they are doing for their school and pride in what they are doing for their children.

Observations and discussions with other observers bring about a concensus of opinions that the child enrolled in Rough Rock Demonstration School is a happy child and enjoys his environment. Certainly a pleasant environment is conducive to learning.

Throughout the general responses and qualifications of answers, these areas of concern were noted:

(1) Need for greater emphasis in the teaching of the English language; most frequently mentioned is "spoken" English.

(2) Need for Curriculum guides in the bilingual and bicultural areas.

(3) Follow up evaluation of students leaving the school in pursuit of higher education elsewhere to find the direction of their later pursuits. A comprehensive cumulative record should be started at once on these students.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

1. This Navajo controlled school should continue to operate:

   a) As a model for other Navajo community schools

   b) As a challenge to other schools

   c) As the Navajo school with the most appropriate philosophy for involving Navajo parents in the education of their children.

2. RRDS has proven a successful model and therefore should be renamed as an established Navajo educational institution, though with this re-naming it should continue to provide leadership in seeking improvement through experimentation.

3. Rough Rock School must have continuous funding, such that this funding provides an annual budget which is adequate to operate its present programs and which is flexible enough to allow operation of new programs which may be added in the future. The need is for local control with continued federal funding, along with funds from other sources.

4. There exists a need at RRDS to make the teaching materials and ideas now available more useful to the community and thereby more beneficial to the children through:

   a) Skilled bilingual, bicultural leadership in the positions which administer and coordinate the curriculum

   b) An emphasis by these leaders on fluid communication between people who design and teach both the Navajo and non-Navajo programs.

5. Based on this study it is evident that the parents and the community are involved and know what is going on in their school. There is a feeling of great pride in the people — pride in what they are doing for their community, pride in what they are doing for their school, and pride in what they are doing for their children. Observations and discussions with other observers bring about a concensus that the child enrolled in Rough Rock Demonstration School is a happy child and enjoys his environment. Certainly a pleasant environment is conducive to learning.

6. Follow-up evaluation of every student leaving the school must be initiated to find the direction of his later pursuits. A comprehensive cumulative record should be started at once on each student who graduates this year for this purpose. This practice should be continued with each graduating class hereafter. Central records should be housed permanently at Rough Rock Demonstration School.

7. The Rough Rock community people and school staff must continue to ask themselves: "What are the desired immediate goals of Navajo education?" and "Are we meeting these goals?"

8. With personalized instruction as a continuous on-going process at Rough Rock, the children and teachers seem so relaxed in classrooms where Navajo resources are prominent, where people and materials from the surrounding community are a valuable part of daily classroom life. This may account for the educational planning adopted by the Rough Rock School Board, such that all planning includes procedures for involving people from all aspects of school and community life: parents, teachers, administrators, and children.

9. We believe that the Rough Rock Board of Education is the one school board in Arizona that most nearly meets and carries out the general powers and duties as prescribed in the Arizona Revised Statutes.

10. That the Navajo Tribal Council enact by legislation a definite educational policy and actually support and enforce its policy.

11. That the Navajo Tribal Council assist in establishing additional schools to be operated by local Navajos with federal funds.

12. That the tribe through appropriate agencies and legislation initiate a long range program of an adequate all-weather-road system by requesting federal funds immediately. This will insure accessibility of additional schools or wider coverage by this school as well as others.

IN SUMMATION

Finally, these people seem to understand that there is not total achievement. There are still many things to accomplish. They would like to have a high school. They would like to have more Navajo teachers. They would like to have education beyond high school. They would like entire tribal interest. They would like to have entire Navajo involvement. They would like to improve the welfare of the tribe. They would like to make parents more responsible. They want parents to have a voice in education. They want not only to unite the commun-

ity, but the tribe as well. They want their children to function in their communities. They want less physical discipline and more harmony. They long for cooperative community control. They want equal employment. They want politics kept in its own place. And the many people who answer "I don't know" to a question only want to preserve the harmony that they have achieved thus far. Above all, they would like to make the school — a home. They want to extend the harmony of the home — not only to the student, the teacher and the administrator — but to the world they know between tribes, between districts, and between communities. They want a tribal home. They want an Indian home. And they wish that all human relationships were as though it were in a home.

NOTES BY NAVAJO OBSERVERS

Rebecca Dotson
Teacher
Gallup-McKinley Schools

Rough Rock Demonstration School, located at the foot of Black Mountain in northern Arizona, is certainly a unique school for Navajo children.

As to the operation of the school itself, it is the first school operated by a school board composed solely of Navajos. This board, has appointed as school director, a veteran educator, also a Navajo.

In regard to the parental aspect of the school, it is most pleasing to say that parents are involved and in a way which is beneficial to all groups within the school; students, parents, and faculty. All three groups, happily, are proud of their school, and derive tremendous satisfaction from the fact that they are part of it.

As to the classroom instruction, on the primary level it was most interesting as the lessons were handled from a bilingual approach — first in their native language Navajo, and then in English. This approach had certainly stimulated the learning process. The pupils were wholly interested and learning — they were at ease and well adjusted in their environmental situation.

Experience is a great teacher and I noticed that the pupils were experiencing many and varied experiences. Parents were involved in this experimental approach teaching as some were observers. This fact, has double value inherently: the community was becoming literally involved in the educational process, in the same process which was educating the communities' children.

In conclusion, I feel that we saw here literally demonstrated the fact long proclaimed by American education's leading philosopher: John Dewey, that the school should and can play a desirable role in the education of the child and parent in any community.

Eugene Bennett
Member
Advisory Board
Kaibeto Boarding School
Kaibeto, Arizona

I'll give a short story of what I've observed here. The Project Director has a big responsibility as the school director. He has his staff and the school board to work with. In explaining or telling about the school he is very capable or relaying the exact content of the school operation. I observed the arts and crafts program and also the illustrators for the school. Observing these programs I just wished that we had this type of program in our community. I've heard that over school he is very capable of relaying the exact content of the school being run by Navajos. I feel this is very true at Rough Rock. I wonder about the help and support of the other people; that we may bring about a school like this in other communities. I like the way this school is being operated. Also the people that work in the arts and crafts. Parents that rotate are being taught different things. They are taught how to wash dishes properly, teaching table manners, keeping table and surrounding areas clean, personal hygiene, English and simple arithmetic so they don't only work but they personally gain an education for themselves. This is good. These people are really friendly and they joke around with us and we are happy about this and I am thankful for what is being done here and I like it very much.

Donald June
Member, Advisory Board
Kaibeto Boarding School
Kaibeto, Arizona

Here the people are being taught Navajo arts and crafts. Silversmithing, saddlery, weaving, moccasin-making, etc. These crafts are not being forgotten here. Also the students are being taught in both languages, English and Navajo and it seems that the child learns more in this way. This is done with the beginning students through to the older elementary students as were observed in classrooms yesterday. In observing the kindergarten I noticed they are learning shapes of objects like triangle, circle, square, etc. and I feel this is usually not

taught to children until about the 10th grade Algebra. But here these students are learning these shapes of objects and by the time they reach 10th grade they will already have knowledge of these shapes, so I feel this is good and these kids know it too. Maybe in three or four years from now when an operation of this type is expanded and becomes more permanent this school would be even stronger because they are teaching in both languages and this does more for the student compared with other schools enrolling Navajo children. Also the students are being taught the Navajo arts and crafts and this helps the child to keep busy and stay out of trouble, and makes him think. I feel that the operation here, if it becomes a permanent operation, it will outdo other schools in their teaching and how it is being operated.

Keith June
Kaibeto Community
Kaibeto, Arizona

People (us) working with the children should set the best examples for the children because they watch us and know us. What we do and how we act will encourage children to want to do the same. Also the way we talk to the children will encourage them to talk like we do. So it is us that work with them who should set the best examples for these young students. If you see a person with a car, then you also want to have a car. This is what you feel so I think that the children feel the same way. I think this is one area that needs to be added to the dormitory operation by just observing the dormitory. I think that if a child has this continuous teaching both in the dormitories and in the classrooms, that he soon would realize that "this is right" and "this is wrong." As far as employment is concerned, we know very few of our people work and I feel this community has an advantage in being able to work here at the school, and this is good. These people not only work but they themselves gain knowledge of working with the students and gain skills with the experience they have had while working here at the school. Then they go home and tell others about their experience at the school and they want to come back and work the second time or more. I feel this is a good opportunity for them. Navajo culture in the curriculum is good and we are thinking about introducing this into our curriculum at our school because our school enrolls more Navajos that non-Navajos. I feel that by having Navajo culture in the curriculum in the early school days of a child and (if we keep our English curriculum standard up as well) then I feel by the time a child reaches college he would be most likely to compete harder in the Anglo life and would seek better education for himself.

Mr. Dillon Platero — Director of Rough Rock Demonstration School

Mr. Teddy Draper provides adults from the community with basic education

Small children enjoy learning how to make Navajo frybread

Mr. John Joe Benally with the saddle he made in the Arts and Crafts program

HERBERT C. BLATCHFORD, SR.

HENRY D. GATEWOOD, II

JOHN Y. BEGAYE

SAMUEL W. BILLISON

THE NAVAJO EVALUATION TEAM

BIOGRAPHICAL SKETCHES

Samuel W. Billison

Samuel W. Billison attended elementary school at St. Michaels Mission, St. Michaels, Arizona. He received his secondary education at Albuquerque Indian School, Albuquerque, New Mexico. During his student days at Bacone College he organized the Veterans Club, made the Dean's list, and was elected president of the Student Council. While at Bacone he participated in football, basketball and baseball. He later attended East Central State College, Ada, Oklahoma, and Oklahoma University, Norman, Oklahoma. He holds a Bachelor of Arts Degree, a Master of Arts Degree, and is completing his Ph.D. in Education Administration at the University of Arizona.

Samuel William Billison was born March 14, 1925 at Kinlichee, Arizona. He is a member of the Navajo Tribe.

Samuel Billison taught in the Nocona Public School system in Nocona, Texas. He served as the principal of the Terral High School, Terral, Oklahoma. In addition to teaching duties, he coached tennis, baseball, swimming, track, basketball, and football.

In 1957 he accepted employment as a community worker with the Navajo tribe. The following year he was appointed Assistant Director of Community Services for the Tribe. In 1959 he was elected to the Navajo Tribal Council from Kinlichee.

During his tenure as a member of the Navajo Tribal Council he has served on the following committees: Budget and Finance, Chairman, Polic Committee, Education, Navajo Tribal Utility, Youth, Parks Commission, District Council, District 17, Chairman, Subagency Council Fort Defiance, Arizona and President of the Kinlichee Chapter. In 1963 he was appointed Director of the Public Services Division of the Navajo Tribe. In this capacity he supervises the departments of: Health, Education and Welfare, Community Development, Social Security, Communication, Polic, Probation and Parole, and Design and Construction. He is presently serving on the following: Screening Committee, Scholarship Committee, Navajo Youth Camp Committee, Grievance Committee, Housing Committee, Board of Directors, Navajo Bancorporation, Inc. Board of Directors and Chaparall Council, and the Steering and Budget Committees, Chaparral Council.

In addition on his many tribal responsibilities, Billison has served his country. He served with the U. S. Marines for four years during World War II. His Marine duty included participation in the Central and Northern Pacific Operations. He served with the 5th Marine Division Reconnaissance Company which received a Presidential Unit citation. He served on the White House Conference, representing the state of Arizona.

Mr. Billison is married to the former Patsy Sells of Chinle, Arizona, and they have four sons.

Henry D. Gatewood, II

Henry Gatewood spent his early elementary school years in the Fort Defiance and Chinle public schools and the Klagetoh and Kinlichee government day schools. At the seventh grade he entered the mission school at Ganado, Arizona, where he continued until receiving his high school diploma.

In the fall of 1949, he entered Arizona State College at Flagstaff, which was later to become Northern Arizona University. The Korean Conflict interrupted his pursuit of higher education after his first year and it was not until five years later that he returned to complete both his Bachelor's of Science and Master's of Art degrees in Education in 1957.

Now married and the father of two daughters, he worked for the Tuba City Public Schools as teacher, athletic coach and Administrative assistant to the superintendent for three years prior to accepting the directorship of the Tuba City Community Center. In the capacity of director, he continued working closely with the schools and the community until his resignation in 1967.

At this time he moved, with his family, to Chandler, Arizona, and was admitted to Arizona State University's upper graduate Educational Specialist program in educational administration. After completion of course work he accepted his present position as Consultant to the Arizona State Department of Public Instruction.

John Y. Begaye

John Y. Begaye completed his elementary school education at Tohatchi, and graduated from Fort Wingate High School. Following high school, he enlisted in the 200th Coast Artillery of New Mexico, and during his military service was captured on Bataan and spent 42 months in a prisoner of war camp in Manchuria.

After military service, Mr. Begaye attended Colorado State College at Greeley, and received a bachelor of Arts degree in Education. He has also done graduate work at Colorado State College, University of Colorado, and Brigham Young University.

He taught in the Chemawa, Oregon, special Five-Year-Program, and then served as teacher-guidance in the Gallup Bordertown Dormitories. His teaching career continued in Gallup-McKinley County School System, then in the Sherman Institute at Riverside, California. He also taught in the Shiprock Elementary School in Shiprock, New Mexico. For nine years he served in the Navajo Health, Education, and Welfare, first as a Department Head, and then as Assistant to the Director for Public Services.

In June, 1967, he joined the Utah State Department for Public Welfare. He is currently serving as Director for Adult Education with Southeastern Utah Community Action Program.

Herbert C. Blatchford, Sr.

Herbert Blatchford attended Rehoboth Mission School through eighth grade, then went on to Navajo Methodist Mission High School. He attended the University of New Mexico, studying education and science and completed a year of law school there also.

His civic interest include charter membership in the College Indian Clubs and in the National Indian Youth Council. He is also a member of the board of directors of the American Association on Indian Affairs.

Mr. Blatchford's professional services include initiating the attendance counseling programs in the county schools of New Mexico, serving as Personal Services Counselor in the Gallup Indian Community Center, and serving as a Higher Education Counselor for five years in the New Mexico State Department of Public Instruction. He is now in his sixth year as Manager of the Gallup Indian Community Center.

In addition he has served as a consultant to the Center for Applied Linguistics, the Congress of American Indians, the Episcopal Church Center, the Association for Early Childhood Education, the Tucson Indian Center, St. Johns College in Santa Fe, University of New Mexico race relations classes, the National Legal Symposium on Indian Rights, the Coeur d' Alene Tribal Council; OEO Community Development program planning, the National Indian Youth Council program on Washington State Fishing Rights, the "New Indians," and the New Mexico Education Association. He was also a consultant on the "Enduring Navajo," the Regional Council on Alcoholism, and assisted in the preparation of the New Mexico Kindergartens Manual and the New Mexico Adult Education Manual.